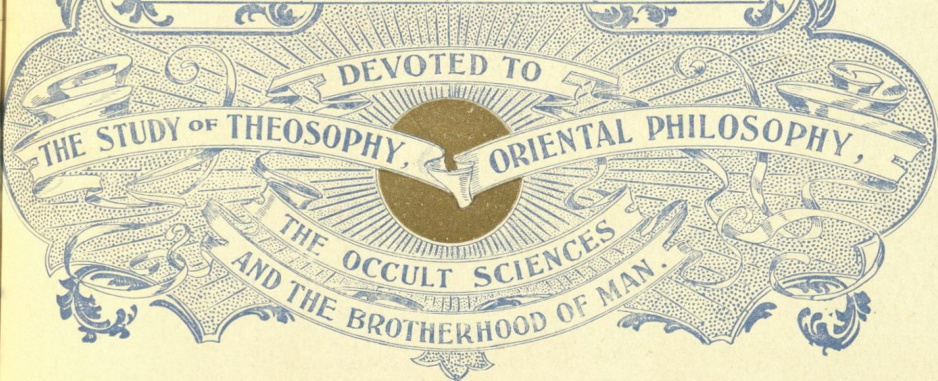
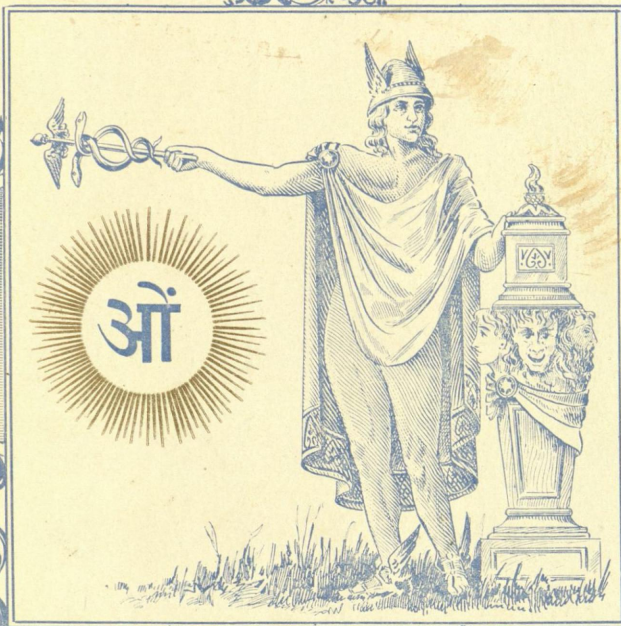


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CONTENTS.

VOL. V.

MAY, 1899.

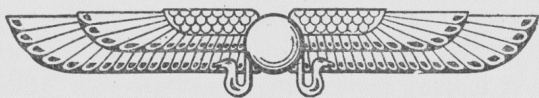
No. 1

| | |
|---|---------------------------------|
| FRONTISPIECE..... | Madame Blavatsky..... |
| PLANETARY INFLUENCES AND THEIR EFFECTS..... | George E. Wright..... |
| THE LAW OF KARMA..... | Alexander Fullerton, F. T. S. 3 |
| SECRET SYMPATHIES..... | Wm. Ward, F. T. S. 3 |
| HUMAN SNAILS..... | M. Lowthome 3 |
| TRUTH AND FALSEHOOD..... | Karl Krane 3 |
| T. S. ECHOES—NATIONAL COMMITTEE LETTER..... | |
| <i>Reports of Branches.</i> —New Zealand, Los Angeles, Toronto, Buffalo, Santa Cruz, Boston, Minneapolis, San Francisco. | |
| BOOK REVIEWS—EL RESHID..... | |
| <i>Theosophical Magazines.</i> —The Theosophical Review, Revue Theosophique Francaise, Sophia, Teosofia, The Hermetist, The Light of Truth. | |
| T. S. DIRECTORY..... | |



MADAME BLAVATSKY.

"Point out the 'Way'—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness."



MERCURY.

OFFICIAL ORGAN OF THE AMERICAN SECTION, T. S.

VOL. V.

MAY, 1899.

No. 9

PLANETARY INFLUENCES AND THEIR EFFECTS UPON HUMAN BEINGS.

IN the panorama of evolution upon our earth, it is to be observed that variety—infinite variety—everywhere exists. And throughout all these physical forms, in every atom of matter, is found that mysterious element which is called life—a phenomenon which the wisest of all ages have vainly tried to explain. It exists in the particles of the rugged rock, else would the atoms fail to cohere, and would fall apart. It may be noted in the sensitive instincts of plants, as well as in the more apparent activities of the animal and human forms. All nature is thus in a state of constant atomic activity, derived from this innate vital energy. And, indeed, the scientists imply their admission of this phenomenon when they say that there can be no matter without motion. And what is motion but an outward expression of an inner force?

But if we cannot, at this stage of our evolution, exactly define and explain life, we can at least analyze it, and separate it into several different states or planes. Of course, you will understand that a plane is not a place, and has nothing to do with artificial boundaries or location. It is a condition. Thus, when you pass from waking into sleeping, you go upon another plane of being, although your body remains unmoved. We therefore find, upon a careful examination of created objects, that all are living upon one of three great

planes, which may be designated as physical, astral and mental. There are also, it is true, still higher planes, to which we may ascend in the upward arc of our circle of eternity, but in our present degree of evolution only these three need be taken into consideration. The present epoch is sometimes said to be one of spiritual darkness, and it may be so in comparison with other ages of the illimitable past; but, in the cycle where we now belong, the spiritual nature is latent, and awaits a re-awakening.

In a word, the mineral kingdom is collectively on the physical plane; likewise the plant-world, only that the latter is partially developed upon the astral plane, having certain sensations and instincts, and a freer motion; the lower animals are living partly upon the physical and largely upon the astral planes; while human beings are mostly upon the physical and astral, although gradually evolving upon the thinking or mental plane.

When we say that the mass of humanity are living upon the astral plane, we mean that their inward development and all of their activities are in those astral senses, where all the sentiments and passions and enthusiasms are stimulated, and abstract reasoning is unknown. Even the individuals of the more advanced races, who are eagerly cultivating the thinking faculty, and thus rising more upon the mental plane, are still in the bondage of their astral bodies, and are thus constantly led astray by their illusions. Among the multitudes that inherit the earth, how few are those who are able to lift themselves above the follies or even the vices of life; who can avoid pride and ambition, anger and jealousy; or who can gain such control over their natures as to face adversity with courage, spurning the humiliations of worldly loss, taking no thought of pain or sorrow, and so definitely determining their own career without regard to circumstance? Such mortals there may be—in fact, they do exist—but they must have already carried their own development clearly beyond the astral plane, and thus have freed themselves from the astral influences.

For it is upon the astral plane and through the astral matter of the ether that we receive those impressions from the planets which act as powerful stimulants to the mind through the astral body, and often seem to compel us to certain conduct, which produces important results affecting our health, happiness or prosperity. According to a recent definition, the astral body includes “the whole list of ap-

petites, passions, emotions and desires which come under the head of instincts, sensations, feelings. All animal needs, such as hunger and thirst, come under it; all passions, such as hatred, envy, jealousy. It is the desire for sentient existence, for experience of material joys. This principle is the most material of our nature; it is the one that binds us fast to earthly life."

As might be expected, the science of the present day completely ignores the planetary influences. This attitude is necessary where only a materialistic view is taken. It is true that a few of the most distinguished scientists have recently measured the vibrations of the ether, and have thus established the origin of certain phenomena, such as light, heat and electricity; but even these conclusions are questioned and denied by scientists equally distinguished. In 1897, Sir William Crookes published his table of comparative rates of etheric vibration, showing that the lower rates produced sound, and that, as the velocity of the vibrations increased, other phenomena appeared, such as heat, light and electricity. If these calculations are correct, why cannot we attribute to the same scale of vibration the waves of thought, and even life itself? And, somewhere on the scale, is there not some rate of vibration which carries, like a divine messenger, the subtle influence of one planet to another—the message of the sun to all his family?

It seems strange and pitiful, after being vouchsafed a glimpse such as this into the boundless vista of natural law, to turn to that ponderous scientific authority, the "Encyclopædia Britannica," and read its article on Astrology. "Even at the present day," it says, "a few may be found, who, from a superstitious reverence for the past, or the spirit of contradiction, pride themselves on their adherence to the belief in stellar influences. It is no longer necessary to protest against an error which is dead and buried."

But even while this dictum of the great scientific authority stands unchallenged, the world is re-awakening to a belief in astral influences. New thinkers are at work, new mathematical and intuitive minds are struggling with the problems of existence, and throwing light upon the process of evolution.

The arrogance of science, as illustrated by the quotation from the "Encyclopædia," is still further shown by the fact that it ignores the learning of the distant past. It takes no note that the wisest of the seers of all ages were believers in and teachers of astrology.

Wherever we delve into the records of antiquity, we find the meaning of the stars was held in deepest reverence as a sacred knowledge. Whether in the rock-ribbed gallery of the Egyptian pyramids, or upon the seven-planed tower of Babel, or among the mystical palm-leaf fragments of ancient Hindu lore, is ever to be seen the figure of the priestly initiate, taking counsel of the planets on the all-important problems of war and peace, of plenty and famine, of government and society. He was astronomer and astrologer, and in the courts of kings stood pre-eminently as the representative of the science of his day and race. But the cycle gradually changed. The civilizations of the East came to their inevitable climax of power, and thence entered upon a period of decay. Through the long centuries of religious and political deterioration, the science of the stars fell into disrepute, and became the prey of charlatans, who, having no knowledge of the real movements and influences of the planets, resorted to all kinds of perfidious prophesy. During the epoch known in Europe as the Middle Ages, astrology became so disreputable as to excite the hatred of all classes, who considered it as witchcraft. Later, in the 18th century, Voltaire laid the foundation of the scientific dogma that nothing is real unless perceptible to at least one of the five senses; and since his day, astrology has been persistently ignored by orthodox science. The reaction from the gross superstitions of the church became general, and all metaphysics were relegated to the realm of imagination. It is thus that the progress of the mind has been obstructed, and the intuitive faculty in man has been diverted into the invention of all kinds of mechanical appliances, which can be employed for commercial and financial purposes, in accordance with the materialistic character of the present age.

But let us turn to a more particular description of the planetary bodies, in order to still further explain their influence and their place in the great knowledge called astrology. The Nebular Hypothesis, in a general way, may be considered as a reasonable theory of the origin of our solar system. First, we have a universe of boundless space, but as there can be no vacuum in nature, every part of it is pervaded with matter. This matter is imponderable, invisible, imperceptible to any such limited senses as the present humanity possesses. In its lowest aspect, which even our minds are unable to comprehend, it is referred to as atomic. These material atoms, however, are not mere blind, dead particles, or chunks of mud, as our

poor minds might picture them forth, but they are endowed with an inner force that is at once all-powerful and all-intelligent, which we may describe as cosmic consciousness. It is this force that causes vibratory motion ceaselessly in every infinitesimal atom. Even modern science has acknowledged, in a blundering way, without a word of explanation, this phenomenal junction of atom and force, by giving out the axiom that there can be no matter without motion. If science should admit that this motion were self-conscious, then would it approach near to the true solution of the atomic problem.

The vibratory motion, then, that exists throughout space, causes what might be termed aggregations or combinations of atoms, forming nuclei of matter. These increase in size, and by their magnetic force attract other atoms, and in the course of billions of ages one or more worlds are produced, at first nebulous, but in the long process of time becoming perceptible to sight on the physical plane. I said that one or more such bodies might appear. Here is where our occult theory differs from the Nebular Hypothesis, which organizes one nebula, the sun, from which all the planets subsequently come forth. It is here that occult astrology steps in, and asserting and proving that the various planetary bodies possess different characteristics, deduces that they were independently formed out of different regions of astral matter, and thus, in part, at least, obtained their essential powers and influences. I may here state, perhaps, that from this point onward, I am not repeating the ideas of other writers, but suggest certain theories as a result of my own investigations in this interesting subject, extending through a series of years.

Nor does this idea of the independent formation of planets interfere with the so-called law of attraction or gravitation. Is not the whole motion of the universe, both physical and mental, of a cyclic kind? The tendency of everything is to go around and return again upon its path. Does not even history repeat itself? And the great developments of civilization and triumphs of human thought recur forever at intervals, just as the planets forever move around the sun, the magnetic center whence they derive eternal supplies of universal life. And out of that magnetic center they imbibe and appropriate the unknown, yet ever-present element, which not only draws towards each other the worlds themselves, but acts upon the infant minds and bodies of the world's inhabitants. Ah! the influences of the planets! Can we go on and penetrate the hidden knowledge of

this universe and reveal to an unbelieving generation, tied down to lives of sordid pleasures and ignorant illusions, bound by the chains of karmic retribution, swayed hither and thither by this same planetary influence—can we utter the solemn and the occult reality?

We have the planetary bodies, formed out of the intelligent atoms of the ether, and following the cyclic law by moving gently around the sun, and inhaling his influences of heat, light, electricity and life. How, then, do they travel upon the same plane? The fact that they do so, that the zodiac is ever the path upon which they pursue their eternal journey, is considered by astronomers to be the strongest argument in favor of the Nebular Hypothesis, and of the birth of the planets from the sun. The argument is, in brief, that as the sun revolved in space in a nebular condition, the worlds were thrown off, or left behind, naturally, from the sun's equator. Thus they would follow each other upon the same plane in space, producing upon beholders on the earth's surface the effect of their moving along the same path in the heavens. They called this path, about eight degrees wide, the zodiac. It is, indeed, a strong argument for the Nebular Hypothesis; yet, who can tell what force is implanted in these sky-wanderers to cause them to move upon this common plane? To say that no other reason can exist except the one that is generally adopted by the astronomers, is to claim a knowledge of all the occult forces in nature.

In the *Secret Doctrine*, Vol. I, p. 593, referring to the Nebular Hypothesis, it is said: "While few will be found to deny the magnificent audacity of this hypothesis, it is impossible not to recognize the insurmountable difficulties with which it is attended. Why, for instance, do we find that the satellites of Neptune and Uranus display a retrograde motion? That, in spite of its closer proximity to the sun, Venus is less dense than the earth? How is it that so many variations in the inclinations of their axes and orbits are present in the supposed progeny of the central orb; that such startling variation in the size of the planets is noticed? To crown the above contradictions, we are asked to believe in the Central Forces, as taught by modern science, even when told that the equatorial matter of the sun, with more than four times the centrifugal velocity of the earth's equatorial surface, has not manifested any tendency to bulge at the solar equator, nor shown the least flattening of the poles of the solar axis? Therefore, do they, the Adepts, say that the great men of

science of the West, knowing next to nothing either about cometary matter, centrifugal and centripetal forces, the nature of the nebulae, or the physical constitution of the sun, the stars, or even the moon, are imprudent to speak as confidently as they do about the central mass of the sun, whirling out into space planets, comets and what not. We maintain that the sun evolves out only the life-principle, the soul of these bodies, giving and receiving it back, in our little solar system, as the 'Universal Life-Giver' in infinitude and eternity."

This view of the sun brings us naturally to the all-important question as to the varying influences of the different planets. Why, in the world-enduring science of astrology, is Venus set apart as the fountain of love; Jupiter as the source of justice and happiness; Saturn as the malevolent deity; Uranus as the mystical planet; Mars as the inciter to mischief; and Mercury as the beginning of wisdom? Taking into account what seems their common origin in an infinite sea of ether, why these diverse characteristics? We have already seen how all such subtle influences may be conveyed from the sun to earth, through the medium of the ether, by means of certain vibrations adapted to the planes on which they act. Hence they must be equally capable of transference from one planet to another. What, then, constitutes the cause, the essence, what determines the character, of the various influences that emanate from planet to planet?

We may suppose, as a starting point for our investigation, that difference in age is an important factor. Viewing the solar system philosophically, it is impossible to believe anything but that all the planets, like our own, are inhabited by beings who are undergoing, like ourselves, a similar process of evolution. Yet doubtless, as these planets are of vastly different ages, it is probable that their inhabitants are in greatly varying stages of evolution. Now, in order to get a clearer grasp of this abstruse problem, let us for a minute leave the regions of space and come down to our every-day, prosaic surroundings. Each individual has his own habits and characteristics, which are impressed upon all with whom he associates. To a certain extent his mere general make-up has an influence, good or ill, upon all with whom he comes into contact. That influence, of course, varies. Some men seem to have a personality so striking as to make a great impression upon others. Some seem to possess a hidden influence of extraordinary power, so that they can control at

will the minds of weaker ones. This power we call, in common parlance, mesmerism. It is an occult force of which little or nothing is known, and its possessors themselves are equally in ignorance of its nature, and as a rule employ it for their own selfish advantage, or to injure some others whom they dislike. Yet, after all, this force is an influence, and enters to a greater or less extent into the life of every human being in his relations to the rest of human society.

Let us next look at a group of individuals—a family. That family has its peculiar characteristics, which are felt and recognized by all people in their neighborhood. They have certain traits in common, and influence other families accordingly. It is hardly necessary to follow up this illustration, so familiar is the phenomenon. We can pass hastily on to communities, cities and nations. Each has its own mental and physical characteristics, and does not fail to exercise them. Look at the nations, for instance! Have not the British people certain definite traits which impress the world? And is it not so with the Russians, French, Chinese, Americans and all other nationalities? A whole nation differs little from an individual. It looks, acts, talks and governs itself as if it were an individual, and exercises a certain marked influence upon the affairs and destinies of other nations.

Now, do you not anticipate the culmination of my argument? Take all the nations and races that occupy the earth, and together all this aggregation of mental forces *constitutes a true world-soul*. The average degree of its evolution, not merely of its human inhabitants, but of every atom of matter in its entire aggregation of atoms, will determine the character of this world-soul. For, as the visible universe is built up of material atoms endowed with spiritual force, no one has any preference over another—the atoms of the rock being the same as the atoms of the man—it is only a matter of degree. The infinite grains of sand upon the seashore; the simple flowers blooming in the meadow; the savage animals roaming the forest and preying upon each other; the masses of humanity engaged in the struggle for existence, and working out painfully and often in seeming helplessness the inexorable law of evolution—these, all taken together, constitute the world-soul of our particular planet. This world-soul exercises a certain influence upon the world-souls and atoms of other planets. These influences are carried by means of the vibrations of the astral matter, in thought-waves through space,

and thus we arrive at the long-sought, yet forever heretofore unexplained origin of planetary influences, and of the misapprehended and deeply calumniated science of astrology.

Now, a word as to the zodiac. It has puzzled many of the cleverest students, as well as critics of planetary influences, to understand how the zodiac itself could possess an influence upon the fortunes of mankind. It is merely that part of the sky wherein the planets move—a pathway, as it were, in space. Yet the science of astrology has always paid particular attention to the zodiac, and in each individual's horoscope, the position of the signs of the zodiac has been declared to be of the utmost importance in the native's earthly career. Never in any book has the reason for this been declared, and yet, like many other of the occult laws of nature, it is simplicity itself when once understood. In this pathway of the worlds the atomic matter is kept in an extraordinary state of vibration, by reason of the combined magnetic influences passing continually from one planet to another, and to and from the sun; and it thus becomes a source of magnetic supply of an entirely independent quality and quantity in itself. The combination takes on, in addition to the influences of the other planets, certain characteristics that it meets in the atomic realms through which the whole system is at all times passing, and as these represent all the shades of astral feeling, the vibrations are swept across the orbits of the planets, and thus reach the individuals who are zodiacally impressed. These impressions are so powerful that they become permanent through life, while many of the planetary influences are only of temporary importance.

If, now, we proceed to view the different planetary bodies in a higher aspect than the merely astronomical, we shall find that they do, indeed, possess certain characteristics or properties which vary with their varying degrees of development. The sun, for instance, has from time immemorial been known astronomically as the "giver of life." If this be a true denomination, then we must suppose that all life, as it exists on this, and doubtless upon other globes, is derived from the sun. Life must come from some source, and certainly we cannot trace its origin anywhere on our own earth. Yet the life-principle is universally diffused, and may be detected in a greater or less degree of development in every atom of matter, whether organic or (falsely so-called) inorganic. This would have been a bold statement to make in public only a very few years ago, but to-day

it requires no argument, being generally admitted by the scientific world. Certainly the latest investigations by physicists tend to corroborate the ancient astrological theory of the origin of life. It is now conceded that the photosphere of the sun is not composed of fire, as was so long supposed, but is a magnetic or electric envelope. Nor is it very difficult to believe that the phenomenon called life is a certain phase or differentiation of the same mysterious force which, in its lowest physical manifestation, is known as electricity. In an article on "The Source of Heat in the Sun", in the *Popular Science Monthly*, Mr. Robert Hunt, F. R. S., wrote as follows:

"Arago proposed that this envelope should be called the photosphere, a name now generally adopted. By the elder Herschel the surface of this photosphere was compared to mother of pearl. It resembles the ocean on a tranquil summer day, when its surface is slightly crisped by a gentle summer breeze. Mr. Nasmyth has discovered a more remarkable condition than any that had previously been suspected, objects that are peculiarly lens-shaped, like willow leaves, different in size, not arranged in any order, crossing each other in all directions with an irregular motion among themselves. The usual scientific conjecture which has been offered respecting those leaf- or lens-like objects, is that the photosphere is an immense ocean of gaseous matter in a state of immense incandescence, and that they are perspective projections of the sheets of flame. But regarding Life—Vital Force—as a force far more exalted than either light, heat or electricity, and indeed capable of exerting a controlling power over them all, we are certainly disposed to view with satisfaction that speculation which supposes the photosphere to be the primary seat of vital power, and to regard with a poetic pleasure that hypothesis which refers the solar energies to life."

(To be continued.)

THE LAW OF KARMA.

WHEN a Theosophist speaks of the "Law of Karma," he is generally supposed to be introducing some new theory in ethical and religious matters, and to have imported both it and its name from the East Indies. The patriotic conventionalist, not too much given to dispassionate scrutiny, and rather disposed to settle things off-hand by a reference to the existing standard, feels naturally a little nettled at apparent preference for novelties over accredited systems, and particularly at the implication that the wide-awake West has no term exactly descriptive, but must go to the somnolent and antiquated East for a word as well as an idea. His self-respect is hurt as much as his conservatism, and he feels somewhat resentful and also contemptuous.

When the professor and the journalist speak of the "Law of Gravitation," nobody experiences the slightest hostility, or, indeed, has other emotion than of entire respect and assent. And yet, if the scientific name for a law should be a word in Anglo-Saxon, there must be as much objection to one taken from Latin as to one taken from Sanskrit, and "Gravitation" should be as unwelcome as "Karma." And if the statement of a universal force, sweeping throughout every region which experiment can reach or scientific imagination sense, affirmed by testimony and observation and reason, illustrated afresh by every additional fact and never discredited by the newest and largest research, receives only cordial and unreserved approbation, why should not such a statement have the same reception when it embraces physics, mind and morals as when it embraces physics alone?

For, in truth, Karma has as certain a demonstration and as voluminous an illustration as the Law of Gravity, and is vastly more important and influential, because of its extension to all planes of existence. If I cannot walk a rod or lift a package without entire conformity to the law which rules movement and weight; if I cross a continent or an ocean only because the art of railroading and of navigation presupposes in its practitioners a belief in the inflexibility of the fundamental fact of gravity; if I know perfectly well that the cos-

mos would become a chaos in a moment if that fact was cancelled, and that I should become a ruin if I ignored it: why should I suppose that the sequence in things must cease when the things are not of flesh and boards and metal? Is there no law but of matter? Are cause and effect divorced the moment that action quits the field of physics? Or is there reason to believe that the nexus which holds together force and the consequences of force exists on every plane, as real in the sphere of mind as of body, as certain in the supersensuous as in the tangible world around?

Every discovery of modern science adds a fresh brace to the doctrine of the universal presence of law. In times not so very old it was supposed that law ruled only in the visible creation, and not always then. It was an excellent thing for planets and the sun, very important in daily secular affairs, since neither in agriculture nor in business could plans be formed if there was uncertainty as to seasons or navigation. Something must be allowed for perturbations, and a good deal of liberty must be conceded to occasions for the exhibition of moral purpose in national or individual discipline, but after generously indefinite concession to these possibilities, the remainder might be assumed reasonably regular. In the invisible spheres law was an impertinence. It interfered with the Divine will, hampered human liberty of action, made a cast-iron system of the universe, was generally irreverent and obtrusive. To talk of "laws of mind" was somewhat bold; to treat "moral law" as having existence otherwise than from the good pleasure of Deity was audacious; to proclaim a "spiritual law" was little short of blasphemy. In fact, to hold to law anywhere, except with provision for "miracle" which at any exigency could supplant it, was the mark of a heaven-defying spirit and aim.

One hardly needs to say how completely this conception has been revolutionized. The law-ruling area has been so extended that almost nothing is still shut out. It is not merely that facts have become too copious for the most prejudiced to maintain denial, but that the mental attitude has largely ceased to regard their import with suspicion. The thought of regularity and the word expressing it do not scandalize as they did; and even "miracles", though things, like a personal devil and a material heaven, too valuable ever to be abandoned, are less heard of than of yore, whether as evidences or as judgments. Even in the strictly theological realm,

the word "law" has become comfortably domiciled, and nobody objects to its presence unless it begins agitating against some dogma still held vital. Yet merely in its most quiescent moods, its presence is of enormous moment, for its magnetic influence creeps through adjacent contents and prepares for a crumbling of further superstitions and absurdities.

At the time of so changed an attitude towards the whole subject of law, so slight an opposition towards its spread to further planes and power, the Theosophist sees his opportunity for the uplifting of Karma. What matters it that he uses a Sanskrit word? Karma means "the Law of cause and effect on every plane." Is it better to use this whole phrase whenever we need the idea, or simply to employ the one word, no matter where it came from, which sums it up? Is it better to say "The Law that bodies attract each other in proportion to their mass, and inversely as the square of their distance," than to say "Gravitation"? If not, we need not shrink from "Karma." Conceding the name, what is the thing?

It is simply that a cause invariably produces an effect, and that the effect is proportioned to the cause. This nobody questions in the physical world. The Theosophist says that it is just as true in every other world. Take the psychical world, that plane of matter rarefied one degree above this. Recent experiments in hypnotism have demonstrated, among other singular facts, that strong emotion or will can produce definite images which are perceptible to the inner organs of the sensitive. You may will a picture on a blank card, and to the astral vision of your subject that picture is as distinct as it would be to your bodily eye if engraved and colored. Much more than this. With no intervening material channel you can directly impress your will on the plastic will of the hypnotized, and thus secure conduct inconsistent with the other's character. In other words, you can overrule and conquer the inner nature of another by invisible currents, precisely and by the same method as you subdue his physical body—superior force. You cannot employ that force without producing *some* result, and the degree of that result is proportionate to the force. The fact that the force is unseen, intangible, no more interferes with its operation, than the fact that you do not see your breath disproves the panting of your chest after a rapid run. The law of that force is Karma.

Take the mental world, still more highly sublimated. You may

see the law in a thousand forms. You know that you gain quickness of thought, insight, versatility, freedom, vigor, precisely as you train yourself, and never otherwise. You know that you influence other men as you are self-poised, ready, judicious, intelligent, firm, and as with tactful speech you smooth away the hostile thought and deftly stir a sympathetic wish. You know that at times one single idea rolls in a great wave over a community, submerging all minor interests and penetrating every home and every heart. Here and in many another case you see the connection between power and result. But you do not see or know the great background from which have issued the forces that have made your training, your influence, the subjection of a community to an idea. There, treasured up through centuries, through millenniums, an innumerable swarm of potencies has been accumulating from wars and governments and literatures and civilizations and climates and foods which have brought to pass an era and a day where the outcome is seen in you and your acquaintances and your country. Why can you think in sequential form, speak a language enriched with the thought and the words of nations living and dead, use dexterity in sentiment and tone, sense the thrill of a popular conviction? Because ages have shaped the mould of the national mind and of your mind, all sorts of agencies so cooperating in the product of a time and a temper and a brain and a thought that it and you can vibrate together. In that great background tendencies have been stored up, invisible effects of long-past mental wrestlings biding their outcome in the present cumulative day. Your era is the fruit of multitudinous seasons and suns and storms; you are in it and of it and from it. Karma has brought both about.

Take the moral world, a world more ethereal still. As one runs the eye rapidly over contemporary peoples, there seems to be a relation between prosperity and a recognition of human rights. The despotic lands are the stagnant lands. This is not merely because tyranny will not brook large measure of spontaneous activity, or, conversely, because an energetic populace must at some time lay hands on a sceptre which thwarts it, but because the permission of a despotic rule abates the native sense of right, stupefies the demand for justice, and fosters a preference for immediate enjoyment divorced from hope or morals or prevision. So there comes about restricted industry, concealed wealth, perpetual poverty, a general indifference to fine character, generous impulses, charitable endeavor.

In the lands of the free these conditions are reversed. There we see the foundation principle—human right—used as the basis for all corporate action and all individual liberty. It is true that there are lamentable inconsistencies, for ignorance or selfish cupidity has prompted atrocious legislation, which, as at this hour and in this land, should shame a body perpetrating and a nation permitting it; yet there is a moral principle ever at work, a principle protesting, reformatory and deathless, which in time brings around moral conviction to true lines. For the moral dictate of liberty has been accepted, the corresponding emotion has been aroused, the extreme and internal restraints which not only cramp but distort growth have been cut away, and all possible consequences in health and vigor follow surely in due time. So we see, and expect to see, a steady upgrowth of moral sentiment in quarters where the moral basis has been most frankly assented to, for naturally the recognition of individual rights operates to abate whatever would injure, offend, or defraud. A broad outspread of widening improvement is a Karmic consequence to the seizure of a moral principle.

Look into individual character. Ideals color the taste and mould the life. What a man persistently desires and strives after shapes him, the created force not only accomplishing his wish but reacting to fix more positively his nature. "Habit" is one name for a continued effect from a continued cause. Any attempt to alter it shows how real a thing is Karma, for the power to overcome must be greater than the aggregated power of all the little acts which have generated habit. Every time that a reforming effort stumbles and falls, there is new proof of the fact that the Law of Causation is as real in morals as in physics.

Take the spiritual world, the highest, purest, finest of all spheres. Very easy it is to see Karma verifying itself in the persons we know or hear of. Fitful, occasional aspirations, consecrations, result in little. Hardly any life is without them, and therefore hardly any life exhibits no evidence of a desire within for some better gain than mere food or mere knowledge. Scattered through each career are moments of impatience with trivialities and of an effort after duty. But when we see a character robust with perceptions of the unmaterial realm, strong in its certainties of things unsensed by the commonplace or gross, reliant on truths and forces as palpable to it as the sun and the breeze, inflexible in its aims, persistent in its

training, resolute in its duty, a character around which distrust and ridicule and remonstrance play as idly as a zephyr on a pyramid, we know that this great consolidated force is a summation of countless efforts, fights, renewals, victories. It is one large trophy of Karmic action, of Karmic law. In more transcendent manifestations it may be read of in the case of the Elder Brothers of the race, whose vigorous onrush has carried Them past all the petty experiences and conflicts we know so well, bringing Them to a point where every faculty and power and truth and purpose is an ideal of perfection. A Master is the flower of a Karmic growth.

And so everywhere and on all planes there is the never-ceasing action of the great Law of Cause and Effect. Silent, sleepless, restless, certain, it assures that not the smallest force dies without its progeny; that there is not, there cannot be, a sterile act or thought in Nature. Consequences are proportioned to their origin, be they the bare flutter of down as it is touched by the lightest breath, to the roar of an avalanche ripping off a mountain's side, the convulsion of a great truth as it awakes the conscience of a community and fires with decision that anything is better than continuance in wrong. It is this absolute certainty both of results and their measure which gives men the security they need in our apparently uncertain world. In other departments history and experience are precisely as they were in that of physics. When, in the early years of savagery, every natural phenomenon was supposed the separate act of an unreliable divinity, there was never any assurance that the sun would rise again, or the seasons recur in order, or food be found through methods hitherto successful. But as the uniformity of Nature's ways was established, confidence arose, foresight became possible, results were guaranteed. Then it was that men committed themselves to nature without a misgiving, having within them the double basis of a demonstrated fact and an ample motive. They could plan a project and effectuate because sure that the future was not an affair of caprice but of law, and that they should succeed only as they made that law their guide.

Just so is it in those grander departments which I have barely sketched. Here, too, there was formerly a primitive supposition that all was capricious and to be traced to divine or diabolical fancy. But here, too, this notion has been steadily displaced as the real invariable order has been discerned, and gradually the conviction has

spread that true Divinity is shown in the changelessness of its action, not at all in an imitation of human fickleness and indecision. Strange that there should be any lingering doubt of so obvious a fact, any shrinking from a full acceptance of the truth that law is as universal as it is essential! And yet because that doubt exists, because that shrinking has not been overcome, the Theosophist has now to raise his voice and proclaim Karma, Karma, Karma! as the rule of the universe and the guide to our endeavor. If there is ever to be any settled principle for moral action, any sure progression towards happiness in the life of a nation or an individual, it must come through the most copious recognition of the inflexible relation of effect to cause, a recognition as copious as that which holds that gravity is never suspended, that the sun will rise again in the East, the needle point northward to the pole. This is why the Masters tell us that the hope of humanity lies in its whole-souled realization of what is involved in Karma and in its twin doctrine—Reincarnation.

See what Karma means for an individual. It means that you cannot be untruthful or tricky or unfair or harsh or stingy or merciless or selfish or lazy or unfaithful without the consequences of the act or thought rebounding upon you with a certainty as full as that where-with the tides follow the moon. It means that every generous, true, kind, noble, delicate, self-sacrificing, beneficent act or thought comes back as surely as does the summer or the spring. It means that no scheme, however plausible or seductive, can permanently succeed if it violates one human right or ignores the solidarity in which every man has his share. It means that you will get knowledge, intuition, power, as, and only as, you pant for it and work for it. Truth and dominion no more come to you as gifts than do waving crops to the idle farmer. It means that you will be bound to the revolving wheel, pitilessly held to rebirth after rebirth, with all the countless pain and disappointment and weariness they ensure, until you have deliberately voided yourself of every element which makes rebirth a necessity. It means that final emancipation is the spoils of Karma, wrested forcefully away as the right, not the privilege, of the victor.

And what does Karma mean for a nation? It means that every policy of greed, aggression, tyranny, unjust taxation, barriers to the freest commerce and the most international goodwill, selfish folly in

any form or with any coloring or on any pretext, injustice, violence, oppression, any act which contravenes the moral law or would be offensive in an individual, is as assured of retribution as are the stars of their onward course. It means that no isolating measures, measures which shut off Nature's channels and hamper the unrestricted relations between one land and another, fettering trade, arousing jealousy, stimulating hatred, can be otherwise than self-destructive. It means that if ignorance and cupidity are set in high places they will bring about a wider harm. And it means that not a wise enactment, a true statesmanlike policy of fraternal attitude to other peoples, can be other than beneficent, for it conforms to Law and has all equity upon its side. And it means that disaster will follow disaster till these great lessons have been forced down into the national conscience and give permanent color to the national life.

And so on all planes, in all worlds, in all times, this inflexible Law of Karma works out its fixed results, ensuring that every effect shall follow its cause as certainly as does the crop the seed. Natural convulsions, the birth and death of planets, the passage of individuals to and from earth-life, never divert or check its onward course. The stage of evolution in a planet or a man measures the exact resultant of all the forces which have acted since each came into being. It is in the absolute certainty of this law that thoughtful men find stability. Governments and continents may change, life and death alternate in experience, every possible variety of human state be undergone in time, but underlying all, effecting all, is the Force which never wavers, and which has only one word—Desert. When we hear it and believe it, there settles down upon the soul the great peace of calm assurance, and nevermore shall the intellect or the moral sense rise up against the ordering of our lot, for that lot we have made ourselves.

ALEXANDER FULLERTON, F. T. S.

SECRET SYMPATHIES.

"My soul is sick with every day's report
Of wrong or outrage, with which earth is filled.
There is no love in man's obdurate heart,
It does not feel for man; the natural bond
Of brotherhood is severed, as the flax
That falls asunder at the touch of fire."

—Cowper.

MEN are exceedingly cautious in offering their sympathy. It is a fact worthy of note that the intellect may be developed to the detriment of the sympathetic nature. This can be made very clear by the use of an analogous illustration. The intellect may be likened to a beautiful fountain of crystal water, sparkling like diamond dust in the sunlight; but if you take away the warmth of the sun, the upward and continuous flow is checked; there is a tendency to contraction instead of expansion. The processes in nature are similar to those in man. The intellect in the warmth of the sympathies is beautiful beyond description, iridescent, sparkling, and bursting into song and poetry—the poetry of a Bayard or a Tennyson; but if you deaden the sympathies and lose the warmth from the heart, then the intellect becomes cold and contracts around its own center.

We find to-day that men of vigorous intellect and men of physical strength are the most likely to succeed in gaining the comforts which the world affords. Men who have the best business faculty, who are good organizers, who can make the greatest profit with the least outlay, these are the men who are in demand at this hour. Brute force prevails; the strong succeeding, the weak being pushed aside. "The survival of the fittest"—that law which should be strictly confined to the lower kingdoms—is generally regarded as the natural law for man as well.

So much for existing conditions—conditions which everyone, at some time of life, has painfully verified. But why are they so? Why so much truth in the lines, "Man's inhumanity to man makes countless thousands mourn?" Do you suppose the policies of the different governments have caused it? Do you suppose any policy

a government can shape will go to the root of the matter? Good laws may alleviate to a certain extent by equalizing social conditions, but that is all. Not until the world has added love to strength and to knowledge will suffering be entirely banished; not till then will the mental torture, caused by the unnatural deadening of those sympathies which should flow from man to man as naturally as the life-currents flow from the sun to him; not till love is given full play, and circulates throughout a united brotherhood, will pain cease.

This deadening of the natural sympathies has become so prevalent that those who are fortunate enough to retain them, are called *abnormally sensitive*, and the average man prides himself on having "a thick skin!" True, there are certain unfortunate men and women who, through ill-health or unhappy environment, are morbidly sensitive. They need to refine this quality and rid it of morbidness. What is called sensitiveness is really a natural flow of the sympathies, the power to come into rapport with others.

"It is the secret sympathy,
The silver link, the silver tie,
Which heart to heart, and mind to mind,
In body and in soul can bind."

Those who really possess it have that first and primal love spoken of in St. John's Revelations; the love of God stirring in their hearts, which puts them *en rapport* with their fellow creatures and makes for the divine unity of a universal brotherhood.

There are three great qualities in man, corresponding to three great centers. These are love, intellect and emotion, and they correspond to the heart, the brain, and the region of the solar-plexus. The first two should rule the latter; and it is in the *method* of ruling the grosser energies that the danger of killing all that is beautiful and divine in the human nature is confronted—a danger which mankind has stumbled into and which has caused much suffering. The emotions, the passional nature, should *not be killed*; they should not be held by an iron will in rigid abeyance. If we do that only we make a vital mistake, which it will require the suffering of many incarnations to undo. Those forces must be refined, sublimated, transmuted by the process of metaphysical alchemy, the base metal of the lower passions being changed into the radiating gold of Divine Love. It is not the snowy whiteness of the intellect alone that is needed, but the warm sympathy, the natural sensitiveness, the child-like simplicity, the womanly tenderness, *alive* and glowing

with the flame of purity. The world stands in need of those qualities to-day and we want men with the courage to say so—men like Rousseau and Bayard Taylor, who were not ashamed to confess to a woman's tenderness, a woman's heart.

By the abnormal stimulation of the grosser energies—intellectual and emotional—we have become unreceptive to the finer vibrations of the love-nature, thus shutting out the natural sympathies of man for man, of brother for brother; becoming brutal and coarse and gaining knowledge only for the power it can bring to self. The motto for the selfish seems to be "knowledge is power (for me)." They are right! It *is* a power for them, and will have its rebounding effect as surely as the ball returns to the sender. When we use knowledge as a lever for self against another soul—and the more subtle the force used, the more powerful is the reaction—there is a conscious working against the law of Deity, the law of nature, which demands exact harmony, exact justice, between man and man and between man and nature. Any disturbance of that harmony must be adjusted; and in that adjustment you get the exact meaning of the word "Karma." If there were perfect harmony flowing in rhythm from nature to man, there would be no need for such a word, for it would have lost its meaning. In the sweetness of love, and with the chimes of harmony resounding on every side, all would be complete accord, human will vibrating in unison with the Divine Will, and Love the moving and guiding power of the world.

The ultimate of man is love, not mere knowledge; to unite his consciousness with the Divine Self, with God. "God is Love;" therefore the "Wisdom of God" is the "Wisdom of Love"—Wisdom springing from love divine. Love is man's first birthright; its perversion brought about the fall of man and the abasement of Wisdom. Now, in his degenerate state, man talks of knowledge and prides himself on his intellect. Very rare are those who confess that there exists in their hearts a tenderness and love for their fellow creatures, yet amongst such are found the truly great—men with the fire of love in their souls, and expressing the true wisdom. What quality stands out most prominently in the character of Jesus, or in any of the world's great Teachers? Can we suppose that mere intellectual knowledge fired Washington or Lincoln? Can we suppose that mere "head learning" inspires the poet? "I confess to an abiding tenderness of heart towards those I love, whether man or woman," says

Bayard Taylor; and again: "I have been reading 'Rousseau's Confessions' and I am struck with certain similarities which my nature bears to his. He was a man, evidently, whose very life consisted in loving. Love was the breath of his being, and the older I grow the more I find that the same is true in regard to myself. I have felt all the transports and the tenderness of passion which he describes, the same feminine devotion to the beloved object, the same enthrallment of the imaginations and the affections."

They possessed those qualities which all poets possess; they were of the truly great and noble; they had those rich and beautiful traits of character which great souls value as contributing to the healing and redemption of mankind—"That kindred touch of nature, which makes the whole world akin." Their natural sympathies were alive and glowing with divine warmth. These qualities the present-day world considers weakness, and so long as it does so long will it remain base, so long will it put out the love of God, the wisdom of love.

Let us attain to the child-state, that exquisite child-balance, which not only means chastity, but the complete withdrawal of the consciousness from the sense-center. Until we can do that we cannot go far. "Verily ye must become as little children before ye can enter into the kingdom of heaven."

Let us cultivate the divine warmth, the passion of divine love, that holy emotion which relates brother to brother and flows out eternally to heal, to pour balm into wounds, and finally to bring men together in the unity of love. "A new commandment I give unto you, that ye love one another."

WM. J. WARD, F. T. S.

"Do not waste the remainder of thy life in thoughts about others, when thou dost not refer thy thoughts to some object of common utility, for thou lovest the opportunity of doing something else when thou hast such thoughts as these,—'What is such a person doing, and why? And what is he saying, and what is he thinking of, and what is he contriving?'"

"If thou art able, correct the teaching of those who do wrong; but, if thou canst not, remember that indulgence is given thee for this purpose."

HUMAN SNAILS.

THERE are some folks who, like snails without their shells, seem (figuratively speaking) deprived of their outer covering, and so rendered acutely, agonizingly sensitive. Everything that touches them, morally or physically, causes them to shrink away in pain. Whether this condition is the result of weak health or of the state of the moral nature, it is hard to say; perhaps it is caused by the two combined. Such suffering mortals are difficult to live with, unless possessed of sufficient strength of will to control the expression of the distress they undergo for so slight causes. Life, under any conceivable circumstances, is for them a constant burden.

Our outer envelope must be strong and impervious, to enable us to pass unhurt among the constant jars and frictions that come even to those who appear to lead comparatively easy lives. The person who can pass with a fair amount of calmness and serenity through life, even though the composure be partly assumed, is possessed of a quality of immense value to himself and also to those with whom he comes in contact. Such a person is so restful!

Carlyle was one of these human snails, and must have suffered, and caused others to suffer, acutely. As a preventive, he had prepared for himself an outermost envelope in the form of an iron room impenetrable to sound, to which mode of contact with the outer world he seemed most sensitive. I have known a condition of nerves where the rustling of a newspaper was torture, and have wished that persons so afflicted were endowed with *ear-lids* to preserve them from pain.

It is asserted that man was originally of a fluidic or ethereal substance. Does this extreme sensitiveness denote that the people so constituted are reverting to that condition? Certainly people of so pervious an outer covering do not seem fitted to live in this world, and death must come as a welcome opportunity for laying aside an insufficient body.

The realization of the possibility that our whole nature, with all its good and bad deeds and thoughts, is clearly visible to beings

more advanced than ourselves, awakens in us a feeling such as might be attributed to a snail minus its shell placed in untoward circumstances. We want to get into our shells again and hide away. We have been so busy in the past, creating a mask of indifference to conceal our real thoughts and feelings from the critical gaze of our fellows, and now it is to be torn away! It is quite as much the higher part of our nature we wish to conceal as the lower, and this desire to conceal is, I suppose, the outcome of our sense of separateness from the rest of humanity. Well, the mask has to be relinquished, and as it is a step in development, the suffering occasioned at first by its absence must be endured, till the realization of the oneness of humanity and all nature does away with the pain, by causing the obliteration of the feeling of being, and the desire to remain, a separated individual.

If, as we advance, we become more and more sensitive to outer as well as inner influences, the more rapidly progressing humanity will find it necessary for their continued existence to retire from contact with the world of lower mortals, unless some means be found—perhaps it may be in the development of a greater power of endurance—to mitigate the pain or to prevent the possibility of such contact.

The creation of a shell around one's aura may prevent evil influences from affecting one, but does not in the least do away with the distress occasioned to a sensitive person by contact with the outside world. So the poor human snails must continue to suffer for awhile.

M. LOWTHIME.

“When another blames thee or hates thee, or when men say about thee anything injurious, approach their souls, penetrate within, and see what kind of men they are. Thou wilt discover that there is no reason to take any trouble that these men may have this or that opinion about thee.”

“Let us now unite in the practice of what is good, cherishing a gentle and sympathizing heart, and carefully cultivating good faith and righteousness.”

TRUTH AND FALSEHOOD.

TRUTH is general. Truth is universal. Like the light of heaven, it pervades all space, and reaches every spot from which it is not excluded by intervening obstacles. As the Sun is the source and sustainer of physical life, so Truth is the source and sustainer of soul-life. As the physical form grows pale and thin when shut from the light, so the soul grows weak and powerless when shut from the Truth.

Falsehood never was, is, or will be universal or general. It is limited; and, like a shadow, is nothing in and of itself, but depends upon something else. Falsehood is the shadow of ignorance, cast by the light of Truth. In a darkened room there can be no shadow. So in a soul-darkened individual, community, church or sect, there is no shadow visible. To those within all is light; but it is darkness to one who has seen the light of Truth.

Humanity can never be shut from the sunlight until the whole world is roofed over with some opaque material, or until the race as a whole shall live like the burrowing animals. So human souls can never be made to dwell in darkness, until the churches and sects shall have roofed over the world of thought with opaque misstatements and wrong interpretations; or until mankind goes back to a state of animalism.

The light of Truth is travelling farther and farther with each day, and in the future no human soul will or can exist that shall not be touched and quickened by some reflected ray, at least, of the universal Truth-light. A truth once spoken or acted is eternal; but an error is only for a limited time, and shall be corrected.

No man loves truth but hates error. He who hates not falsehood loves not Truth. The light of Truth blinds him, and he loves his own darkness best. But this shall not always be. Some time he shall see the Truth and love it, and forever afterwards falsehood shall find no abiding place in his soul.

KARL KRANE.

T. S. ECHOES.

NATIONAL COMMITTEE LETTER.

To All Branches of the American Section T. S.

Chicago, May, 1899.

DEAR CO-WORKERS AND FELLOW-STUDENTS:

Last month we announced the publication of two books of questions—one on the “Ancient Wisdom” and one on the Theosophical “Manuals.” Recently, we received a letter from the author of the latter—Mrs. Julia Scott of Denver—regarding her conduct of classes. Part of this we quote verbatim, as it seems to us helpful. She says:

“Members are expected to study the answers to the questions given out, hunting up the references, comparing them, etc., between lessons. I like them to bring their “Manuals” with them to the class to follow the reading when necessary. I then ask for answers, either in their own language or that of the books. If some of the language of the “Manuals” is committed to memory, it is good training, as it accustoms the thought to the use of a high grade of philosophical expression. On the other hand, if the student has seized the idea and can clothe it in terms of his own, that, too, is good, as it is a training in individual expression. * * * I always encourage questions but never permit argument. In starting an inexperienced leader, I recommend her reading the answers almost verbatim from the “Manuals,” and where difficult questions are put they are to be written down and sent to me or to some other person ready to do this service of writing and returning the answer. In this way, classes started in new Branches are shown a line of definite work and can undertake their studies with courage and confidence. I always begin the class with some appropriate verse, either from the “Bhagavad Gita” or from some other devotional collection, and then hold the members in silent meditation on the suggested thought for three or four minutes. This quiets and harmonizes the minds of all present, and brings far more of help than mere brain work without the devotional spirit can do. Before the closing of the lesson, I hold the same silent thought again, though without the reading of a selection. This habit accustoms students to an attitude of mind

which is one of the most important parts of Theosophical life, and which, it seems to me, should become a recognized part of all our teachings. I cannot but feel that the success which has so far marked the class-work I have done, has been greatly owing to this habit of mind in regard to it."

Such organized class-work cannot fail of good results, as it aims not only at intellectual proficiency, but at true spiritual development from within. We must learn to think for ourselves, if we expect to become intelligent instruments for service. Branches having no leader could organize classes in this way, if only one or two members are energetic enough, enthusiastic enough and brave enough to take turns in leadership, either weekly or monthly. Classes who try the experiment, we are sure, would be surprised at the result at the end of a year.

It is a very encouraging sign that from many parts of the country, letters are received by the National Committee which sound the same note regarding the devotional part of class-work. It shows that we are waking up to the true spirit of *Theosophia*; that we are realizing that our spiritual natures need food; and that in quiet meditation the soul finds its nourishment. It shows that unconsciously we have already begun to steer clear of a danger of which we were warned in the "Watch Tower" of the March (1899) *Theosophical Review*. This article draws our attention to the fact that our members are increasing so fast as to raise the point in the minds of the leaders "as to the questionable advantage of such rapid increase." On page 482 the editor says: "We want more real students in the Society. We want material capable of development when the opportunity is offered. Briefly, we have got together members enough, for if only a hundredth part of our membership were really competent, our task as a society would be accomplished."

Propaganda work of the past should gradually give place to definitely organized class-work. It is time to bend our energies towards that self-training, that the hundredth part may become really competent. One of our younger Branches has recently decided to hold closed meetings for a time, so that its members may definitely train themselves. Mr. T. E. Knapp of Vancouver writes: "We stopped the public meetings (temporarily) in order to improve ourselves and to throw all our energies into the study-class, so that when we start up again we will really have something to give." Where the call is strongly felt, this seems like a very wise thing to do. Curiously enough it comes to our ears almost simultaneously

with the warning from London about growing too fast in numbers, and the need for waking up real students.

Two results follow the practice of meditation in connection with these study classes. First, in the still center thus reached in each individual, there comes a clearer conception of the true meaning of this philosophy. Second (and more important if possible), there comes in that place of peace a sense of security, a quiet attitude of mind, which sees good in all things, engenders charity for others, banishes prejudices and tends to unity and harmony. It thus develops powers of constructive activity.

The importance of thus improving the activities of our Branches will be realized more thoroughly by reading "Future Theosophical Prospects," by Mr. A. P. Sinnett, in the *Theosophical Review* of September, 1897, pages 50 to 58. True growth, he says, does not come through "mere multiplication of Branches, nor by adding names indiscriminately to our membership." Whether or not the organization now known as the Theosophical Society shall be a fit instrument for service "when the next great wave of Theosophic impulse is ready to sweep through civilization" depends largely upon the plans and methods of the present. "Will those souls more advanced in the Path of Initiation", who incarnate in the next century, find in our society a fit instrument for them to work through, or will it be so encrusted with accumulations of narrow tendencies and crystallized prejudices as to be unfit for use, and all the necessary work of forming a new organization have to be done over again? If, as we hope, our leaders have "set on foot a Theosophical movement destined to be the turning-point in the spiritual evolution of the fifth race, we must build our foundations to-day with "lofty-minded solidarity of purpose." Charity for all, malice towards none, should be our watchword if the Society is to be ready in the future to "expand over all that is best in civilization." "It must not be possible, then, for people with a new interest in Theosophy, just kindled by reading some of our literature, to turn to the nearest Branch of the Theosophical Society for further light and guidance, and be chilled by finding ignorance, narrow-minded or sordid conceptions, where they expected to find high intelligence and exalted purpose." (Page 57.)

Charity in our attitude towards all without our body corporate, and harmony between us in all matters pertaining to our government within, leads straight to usefulness and unity. "Divergences of sympathy" among our members to-day prepare the way for future disintegration. "As the twig is bent so will the tree incline." To-

day we are giving the direction to the trunk of our tree. This direction is decided by the average spiritual tendency of our body of members. Collectively we are giving bent to our tree. Does there emanate from the majority of us a silent, loving force of singleness of purpose, of devotion to the good of the cause, regardless of our own or other personalities? Is it a force of oneness or of diversity? Is it a stream of nourishing hopefulness or of personal ambitions, of petty jealousies and individual feelings of pride? Will our tree be straight and noble or twisted and warped by inward conflicting forces? How can each member pour in his share of harmonizing, nourishing influence? First, by earnestly thinking it; next, let each member in each Branch-center go to every meeting with an earnest purpose of smoothing away difficulties, of pouring oil on troubled water, of seizing every opportunity for speaking a charitable word, for cheerfully sacrificing personal prejudices to the will of the majority. Let us in thought unite our spiritual currents of devotion, that our tree may grow to be "like the great tree of Scandinavian mythology, to shelter all the world beneath its branches."

Let us meditate upon singleness of purpose and unanimity of effort. Quoting from Miss Walsh of California: "Let us have for our watchword, 'A solid T. S. for the twentieth century, and a T. S. that understands the true spirit of Theosophia.'" May it prove a shibboleth! There can be no solidarity nor universal brotherhood until we learn to harmonize. Our work is to endeavor to form a solid T. S. all aglow with enthusiasm, to meet the new century. Let us concentrate, let us love, let us understand the laws of life, the spirit of Theosophy. Let us impress upon the astral world that spirit, by thinking unity and love persistently. These thoughts are especially needed at this season of Convention, coming together of delegates and making of plans for the new year. Every moment's contemplation of this high theme, every aspiration towards this goal, is a spiritual force, which, all unconsciously to ourselves, swells the current of vitality and adds to the possibility of its realization.

Sincerely and fraternally,

THE NATIONAL COMMITTEE.

REPORTS OF BRANCHES.

BUFFALO, NEW YORK (Fidelity Lodge T. S.).—Mrs. J. L. Hooker writes: Fidelity Lodge has just been favored with a visit from Mr. J. C. Chatterji of Calcutta, who is returning to Chicago from a trip around the world. Meetings were held every afternoon and evening during the week for the benefit of members especially, although the public was not excluded. Three public lectures were given, the subjects being "The Relation of Brahminism and Christianity," "The Life Beyond," and "Reincarnation and How We may Remember Our Past Incarnations," attended by large and intelligent audiences who listened with rapt attention. The press treated us very kindly in reporting the lectures, showing that the attitude of the public mind is changing toward the subject of Theosophy, and recognizing that it is not antagonistic to true spiritual and scientific teachings. To have in our midst such a helper as Mr. Chatterji is to realize more fully that we may "be perfect, even as the Father is perfect," and also to recognize the fact that the East has something to give to the West. We expect to have him with us again in the fall and shall all be eager for the good things in store for us.

TORONTO, CANADA (Toronto T. S.).—F. A. B. writes: The Toronto Branch has had a visit from Mr. J. C. Chatterji, who created a very favorable impression, his public addresses—"The Mystery of the Beyond" and "Past Reincarnations, and How to Remember Them"—being very well received. His expositions of the teachings at the meetings for members only cannot fail to prove of benefit and to largely increase the spread of the propaganda. Sunday evening meetings continue to be well attended, and the interest in the study-class (which is considering "Man and His Bodies"), is well maintained.

SANTA CRUZ, CAL.—R. B. writes: San Lorenzo Branch has been favored with a six days' visit from Miss Marie A. Walsh, who, during her stay with us, held four afternoon meetings for members only, and five evening meetings (one public, on Sunday evening, at Native Sons' Hall, and four at the houses of different members). We invited our friends and neighbors and others interested in Theosophy, and the gatherings proved exceedingly interesting. The second evening, Miss Walsh chose for her subject: "There is no Death." So pleased were some of our visitors that they would have liked to hear it repeated. The third evening we studied the first two chapters of Genesis, in the light of Theosophy, and some lively discussion followed. The next evening, we asked her to explain the meaning of the seal of the Society, which she did in her usual able manner. On Saturday afternoon, our visitor spoke on "The Christ", and Sunday evening on "The Bible in the Light of Theosophy"—a clear, forceful lecture, which called forth many questions. But Miss Walsh's chief work was with the members of the Branch, her presence and encouragement going far to revive and strengthen us, drawing us closer together and

impressing upon us anew the real meaning of Theosophy. She inspired us with a fresh sense of duty, which, in this little corner, seems to be to keep the nucleus firm and true, and the light burning brightly, hoping that in time there will come to us increased power for service. One member who has been absent from us for two years has recently rejoined, which we take as an omen of good.

NEW ZEALAND SECTION, April, 1899.—Mrs. Richmond, President of the Wellington Branch, is making a short tour, and on April 6th, delivered a lecture at Woodville on "Reincarnation." The lecture was attended by the local Presbyterian minister, and an exciting discussion followed, the minister not being either a gentle or a courteous Christian; but it ended peaceably. The Woodville *Examiner* gave a good report of the lecture. Woodville Branch held a meeting on April 4th, when Mr. T. Gilbert was elected President, and Mrs. Gilbert (Napier Road, Woodville), Secretary. Though small, this branch is doing good work. The Secretary of the Wellington Branch having resigned through pressure of business, Mrs. Girdlestone has been elected to fill the position. Her address is "Triangi", Constable St., Wellington. The lecture Bureau is being more extensively made use of than when first started. Papers are being circulated, and there is a very good selection from which to choose. Miss Edger is expected to arrive in Auckland on April 24th, and preparations are now being made for her arrival. She will also visit Wellington, Christchurch and Dunedin, delivering a series of lectures in each place.

MINNEAPOLIS, MINN. (Ishwara Branch).—H. C. D., Secretary, writes: Our Branch is very much alive. There seems to be a steady growth among individual members, if not any great increase in the length of our membership roll. We missed Mrs. Davis sorely during this past winter, but nevertheless, we kept on our feet and demonstrated our ability to live and learn. Our delight at Mrs. Davis' return expressed itself in a union meeting, at the Ishwara Branch rooms, on April 19th. A large gathering was present, and a splendid program of music and other good things was offered. The Presidents of the three Branches were invited to give short talks, and President Roberts of Ishwara and President Juel of Iggrasil, responded most heartily. Mr. Ingle of Chicago gave an outline of the work there, and the Secretary read extracts and notes from Miss Palmer's letters from India. Mrs. Davis gave an account of her work and lectures while absent on her Eastern trip. This, interspersed with music, filled a delightful evening. Our Society library has issued a leaflet of Theosophical literature, and now offers a good list of books at popular prices. So, even if we are not *running*, at least we are not *creeping*.

BOSTON, MASS. (Alpha T. S.).—K. W. writes: The event of the past few weeks in the history of the Alpha Branch has been the White Lotus Day meeting, which was arranged to include all who number themselves amongst the ranks of Theosophists and honor the memory of our revered teacher, H. P. Blavatsky. On Monday evening, the rooms of the Branch were taxed to the

utmost capacity to seat the attentive audience, who heartily appreciated the many bright short addresses, each describing some phase of that unique life which passed out of sight seven years ago. The work laid out for the Society in the future was spoken of; nor was our debt of loyalty and gratitude to Mrs. Besant, the present head, forgotten. The President of the Lynn Branch made a beautiful short address, and members of the T. S. in A. spoke ably. Readings from the "Voice of the Silence" and the "Light of Asia," and violin music, varied the proceedings. In the unavoidable absence of the President, Mr. Knauff, his place was filled by Mr. Russell. Other regretted absentees were Mrs. Sythes and Mrs. Knauff, the former of whom sailed for England on the 29th of April, to spend some months in study under the leaders of the Society. The usual activities of the Branch are continued. The public meetings on Wednesday evenings have brought out interesting thought along many lines; the Sunday afternoon class has a small but regular attendance; the Saturday evening class, under Miss Potter's able leadership, has been one of the brightest features of the winter's work. The study class, which was formed in Dorchester during Mrs. Davis' visit, meets every Friday at the residence of Mrs. Pease, with steadily increasing numbers and sustained interest. Two members of the Alpha Branch are planning to make the trip to Chicago to attend the Convention, and will surely carry with them the good wishes of all. The monthly letter of the National Committee in MERCURY is read with much interest here, all feeling that this periodical interchange of plans and suggestions cannot but be very helpful, and of inestimable benefit to young Branches.

LOS ANGELES, CAL. (Harmony Lodge, T. S.).—C. D. G. writes: During the past month the following public lectures have been given: "Tour Through Italy," Mr. Michelsen; Symposiums: "Aum" and "The Singing Silence," "Notes on the Life and Work of H. P. B.," Mr. Ward; "Rough Outline of Theosophy," Miss Michelsen. "White Lotus" services were held on the 8th of May, when our hall was rendered more beautiful by tasteful decorations of flowers, smilax and ivy. The children's lesson was on the Lotus, and Mr. Ward paid tribute to the memory of H. P. B. in his evening's lecture. The adult (Sunday) class has made a change in its work. In future it proposes to consider, a week in advance, the lesson which is to be given to the Lotus Circle. In this way, our superintendent will be assured that the Lotus blossoms will be acquainted with the subject and can be called upon, if needed, to add a word to the general interest. It has been decided to give a series of lessons on "The Lord's Prayer." Several lessons on "Our Father Who Art in Heaven" have been mapped out, in which the following divisions will be maintained: Fatherhood, Brotherhood, Heaven and Love. An effort is to be made to give the children a realization (by various symbols) of God, universal brotherhood, heaven and love. The first lesson was given last Sunday by Mr. Greenall and the illustrations used were the earthly father, his children, the home and the binding tie of love. Next Sunday, Mr. Haskell will give the second lesson, and illustrate by considering a king or ruler, the people, the country and the patriotic love which binds the people as a larger family. The

lesson is to be made impressive by bringing in a number of flags and giving the children flags to carry in the march. Red, white and blue flowers will breathe patriotic perfume. The study class (Friday evening) continues its subject, and may be congratulated upon increased attendance.

SAN FRANCISCO, CAL. (Golden Gate Lodge).—The first meeting in May was also the occasion of the regular Annual Meeting of the Branch. Reports were read by the retiring officers. The Secretary reported a steady, healthy growth, not only in membership, but in interest and solidarity. There are more members on the roll than ever before in the history of Golden Gate Lodge. Public meetings have also grown steadily, and several new activities have been inaugurated. The Treasurer's report was very encouraging, showing all obligations satisfied, and something of a balance still on hand. Mr. D. J. Lamoree, who has so faithfully served as President for the past four years, positively refused to accept office for another term, very much to the regret of all the members. However, by way of compromise, Mr. Lamoree suggested that as Mr. W. J. Walters had just closed a "seven years' probation" as Secretary, it might be well to promote him; and so, by unanimous vote of the Lodge, Mr. Walters was elected President. Mrs. Alice M. Best was chosen as Vice-President; Miss Jessie Brodie as Treasurer (re-elected by acclamation); Miss Clara Brockman as Secretary; and the following to act with the officers as a Board of Directors: Mrs. A. P. Hotaling, Miss M. Johnson and Mr. D. J. Lamoree. Public services in commemoration of the passing away of Madame H. P. Blavatsky were conducted on Sunday evening, May 7th. There were the usual readings from the "Voice of the Silence", "Light of Asia" and "Song Celestial", besides short addresses by several members, touching on the life and work of our beloved Teacher—all interspersed with excellent music. The hall was beautifully decorated with flowers, and a large picture of H. P. B., entwined with Easter lilies, rested upon an easel on the platform. On the evening of White Lotus Day (May 8th), the members of the Branch assembled at Headquarters, and in a quiet way expressed their gratitude and love for H. P. B., and their appreciation of her services to the Theosophical Society, and indeed, to all humanity. Golden Gate Lodge is to be represented by four delegates at the Chicago Convention, and we look for a feast of good things on their return.

CLEVELAND, O.—H. B. O., Secretary, writes: The Cleveland Branch has been favored, during the past week, with a visit from Mr. J. C. Chatterji, resulting in much pleasure and profit. Although he remained less than four days, he gave to the Branch three special talks, and to the public one lecture—"The Mystery of the Beyond." He also spoke for the Society of Spiritualists, on "Reincarnation." The meetings were well attended, everyone who heard Mr. Chatterji was deeply impressed, and the Branch members have food for much time to come. Our Society is working along the lines advised by Mrs. Besant, with an occasional good paper from a member, endeavoring to keep to the fundamental principles until each is well understood,

BOOK REVIEWS.

"El Reshid," an anonymous novel, published by B. R. Baumgardt & Co., of Los Angeles.

In this book, the author attempts, by means of a very poor story, to put forth certain teachings, largely gleaned from Theosophic and kindred works. At the same time, while not disdaining to take his "meat" from such sources, he serves it dressed in most inelegant English and the vilest slang. There are several slurs at Theosophy and occultism, put into the mouth of a vulgar Yankee, "Patrick Regan", the principal objection being to the use of Sanskrit terms and to the ideal Theosophy puts forward of the Great Masters. But, after wading through over four hundred pages, consisting principally of a lot of "stuff", couched in the language of the hoodlum element, one closes the book with a sigh of relief that the end has come, and wonders that any publisher would venture to float such a volume upon the market. It is hardly to be expected that one who fails to appreciate the necessity of clothing his thoughts (or those of someone else) in good language, would be able to comprehend the utility of Sanskrit words to express ideas and concepts so lofty, and, until recently, so unfamiliar to the Western world, that they cannot be put into English save with great difficulty and accompanied with lengthy explanation. Again, no one who has had even the faintest glimpse of that lofty ideal which Theosophy points out to men; no one who has once admitted into his heart and mind the belief that there are Masters of Compassion, of Love and Wisdom, who use Their mighty powers for the uplifting of their weaker and younger brothers, will find any comfort in the writer's worldly conception of a Master. How weak, how puerile, how almost ridiculous his ideal appears, to one who has sensed even the faintest glimmer of that beautiful warmth and light which radiates from the "Lodge" upon all the creatures of earth!

The most interesting character in the story is "Rhea", a beautiful American girl, who sheds an influence of womanly sweetness and helpfulness on all who come in contact with her. She is capable of sincere affection, which expresses itself, not in the usual selfish way, but in the spirit of devotion and self-sacrifice, which gives up even happiness itself for the sake of the beloved. An inhuman mother, who casts her son adrift in his babyhood; an unnatural father, who, having become the head of a mysterious "Order", breaks the sacred vows he has taken, for the sake of a woman's love, and later forsakes both the woman and their child, in the hope that he may regain his high estate; the aforesaid "Regan", with his indecent jokes and disgusting tobacco habit; a young drunkard, named "Sallus"; still another member of the mysterious fraternity, in whom self-indulgence and arrogance are very pronounced traits; a rascally Jew, "Issachar", an apostate from the same "Order", who

uses the knowledge he is supposed to have acquired therein for the most diabolical purposes, and generally succeeds in outwitting his former brethren; as well as several minor characters, revolve around "Aleppo Romanes", the forsaken boy, who, arrived at manhood, travels about in company with the uncultivated Patrick and the dissipated Sallus, meets and falls in love with Rhea, is kidnapped by the wily Issachar and hidden away in a desert for a few months, during which time, through the exercise of patience and self-control, and also because of the receipt of some letters which are mysteriously conveyed to him from his Master, he acquires some marvellous "powers." Finally, he escapes, but is recaptured by Issachar, to be in the end rescued by the "Order", in the person of 'El Reshid', the Master, who, coming face to face with his pupil, recognizes in him one greater than himself! This comprises what is termed a "great book"; but we fear its greatness will never be apparent to anyone save the individual who brought it forth from the darkness in which it should forever have remained.

MAGAZINES.

The Theosophical Review, London, (April).—He who reads the comments on "Invisible Helpers," (by Mr. Leadbeater), from the light of the "Watch Tower", will desire to possess the book, but recently published. Mr. Leadbeater, for the first time in history, has lifted a corner of the veil, and shown how some of the pupils of our Masters work. Students interested in archæology will find an instructive article in *The Geographical Journal* for February, on "Explorations in the Caroline Islands," by Mr. F. A. Christian. *The Theosophical Review* contains several salient paragraphs descriptive of the famous ruins of Nan-Matal and its "immensely solid cyclopean masonry." "The English Gypsies," by R. E. Chatfield, furnishes considerable information in regard to these people. History states that at the beginning of the sixteenth century they appeared in England. The game of Tarot, which is played with cards, had its origin among the gypsies. It is their Bible, and to it they ascribe all honor, for by it they are enabled to gain a livelihood and tell fortunes. Mr. Chatfield is of the opinion that these nomads "wandered slowly from India." He states that he has found over three hundred of their words resembling Hindustani, and only one like the Coptic. "The Uses of Discrimination," by A. H. Ward, kindly points out the way to those who would follow the Path. He says that "discrimination is but another name for common sense, that sees life steadily and sees it whole." Mrs. Hooper concludes her article on "Scattered Scraps of Ancient Atlantis", dealing principally with the symbols carved upon the stone monuments of the past. She postulates that there is abundant proof that the cross was a pre-Christian symbol. Upon many ancient monuments in Scotland are found the crescent, the serpent, the cross and the double circles joined by connecting lines. "The Key of Hermes the Thrice-Greatest to His Own Son, Tat," by G. R. S. Mead, is a lengthy dialogue with an instructive commentary. These teachings of Hermes are beautifully illuminated with truth and wisdom. "Clairvoyance," by C. W.

Leadbeater, is concluded in this number. Methods of development are wisely discussed. The slow and toilsome path of self-development is the only "royal road" to attainment. Mr. Leadbeater says: "Enter with all one's energy upon the path of moral and mental evolution, at one stage of which this and other of the higher faculties will spontaneously begin to show themselves." He soundly denounces "test and business clairvoyance." Mr. Fullerton discourses on "Theosophy as a Religion" in a masterly way. He concludes this valuable article thus: "Firm in the consciousness that it—Theosophy—rests on the demonstrations of unnumbered ages, revived by the most urgent longing for the amelioration of human lot and the amplification of human hope, it will never pause till all men are brought to true knowledge of God and of themselves, and thus started on a new path which shall conduct steadily upwards to the Divine." In "The Synthesis of Tradition", Miss Hardcastle says: "We look, above all, to tradition that it may refer us again and again to insight, telling us that all wisdom is of to-day—not an accumulation of hoarded facts, but an eternal rebirth in the 'everlasting now.'" Under the head of "Correspondence", questions arise concerning the Master Jesus. C. W. L. answers at length the query: "Is the Master, Jesus of Nazareth, still carrying on His work by His continued presence and help, and is he ever close at hand and approachable, in very truth and actuality?" G. R. S. M. in "Reviews and Notices", scans "A Life of Zoroaster", written by Mr. Jackson, Professor of Indo-Iranian Languages in Columbia University.

Revue Theosophique Francaise, Paris, (April).—The three first articles in this issue are translations, viz: "Meditation and the Power of Thought," by Axel Wachtmeister; "Man and His Bodies," by Mrs. Besant; and "The Christian Creed," by Mr. Leadbeater. Dr. Pascal gives the first installment of an article entitled "God, the Universe and Man," from which we quote: "Without the desire for knowledge, which is the brother of the desire to live and love—the three desires which represent on our plane the divine Desire which presided over the first creative vibrations projected by the Logos into the egg of the world—all evolution would cease, and chaos replace the harmonious succession of the phenomena of life. We must not stifle this cry of the soul, we must cultivate it." But he warns us that we are still in an embryonic state, that to the ordinary man God is the Unknowable. "God is not to be known except by Yoga, and Yoga is only within the reach of the man strong, pure and wise." And later he gives this warning: "Far better would it be to place playthings of dynamite in the hands of children than to attempt the practice of Yoga save under the direction of a Master. D. A. Courmes notices a series of lectures on "Isis", by M. Jules Bois; also a lecture by M. Henri Carmelin on "Modern Youth and the Problem of Love." By this lecture "it would appear that, from certain indications, the youth of the present day are leaving the beaten track in matters of love, to ascend, at the instance of two high thinkers (Novalis and Maeterlink), the arduous steps which lead to the heights." No prospect, M. Coumes thinks, could be more agreeable to Theosophists, for, if realized, it would render it possible for new generations to elevate their center of consciousness to a higher plane. "Questions and Answers," "Echoes of the Theosophic World," "Reviews," and the translation of the "Secret Doctrine" complete the contents.

Rays of Light, Ceylon (March).—An interesting article on "Buddhist Symbols" gives the following concerning the Svastika: "This is the most sacred symbol among the Buddhists. It is an emblem in the language of symbology to represent 'creation.' It is found in the ancient scriptures of many nations. The lines crossing each other represent Spirit and Matter, and the four hooks suggest the motion in revolving cycles. The symbol is of very ancient origin; there is hardly an excavation made on the sites of old cities without the Svastika being found. Dr. Schlieman speaks of having discovered forms of this symbol under the ruins of ancient Troy. * * * It is not too much to say that the compound symbolism of this universal sign contains the key to the seven great mysteries of Kosmos. Born in the mystical conceptions of the early Aryans and by them placed at the threshold of eternity on the head of the serpent *Ananta*, it found its spiritual death in the scholastic interpretations of medieval anthropomorphists. It is the *Alpha* and *Omega* of universal creative force, evolving from pure spirit and ending in gross matter. It is also the key to the cycle of science divine and human." "Theosophy and Confucianism Compared" points out that the religion of the Chinese is not so materialistic as many Westerners believe. On the contrary, it is claimed, Confucianism is really identical, in its inner teachings, with other religions; but the cautious Mongolian is even more silent than the Hindu in relation to such matters. Confucius believed in immortality, in reincarnation, and in the final triumph of *man*; but he did not teach his followers that the *personality* was immortal.

Sophia, Madrid (March and April), contains excellent continued articles by some of the leading Theosophical writers. "Religious Problems," by Mrs. Besant; "Our Theosophical Ancestors," by Mrs. Cooper-Oakley; "Clairvoyance," by C. W. Leadbeater; and "Sankhya Philosophy," by Bertram Keightley, are the continued articles. Most of these are continued in the April issue, and, in addition, Mr. Chatterji contributes an article. "Notes upon Philosophy and Occultism," by Diaz Perez; "Professor Max Muller and Theosophy," by H. S. Olcott; and "A Personal and an Impersonal God," by T. Subha Row, make up the balance of contents.

Teosofia, Rome (April), contains the usual number of contributions. Decio Calvari has an enthusiastic editorial in regard to the twenty-third anniversary of the Theosophical Society. "Clairvoyance," by C. W. Leadbeater; "Scientific Corroborations of Theosophy", by Dr. Marques; and "Reincarnation", by Dr. Pascal, are the continued articles of this number.

The Hermetist, Chicago (April), contains a full and interesting account of the Sixth Annual Convocation of the Hermetic Brotherhood of A. S. and E. This number also contains an eloquent address for the occasion given by Mr. Sawin.

The Light of Truth, Madras (February), is a monthly journal devoted to religion, philosophy, literature and science. This number contains three translated articles by A. Mahadera Sastri, B. A., on the "Vedanta Sutras" and the 'Kaivalya Upanishad.' The editor supplies numerous notes.

We have also to acknowledge the receipt of *Teosofisk Tidskrift*, *The Brahmadavin*, *Teosophischer Wegweiser*, *The Prasnottara*, *The Dawn*, *Awakened India*, *Die Uebersinnliche Welt*, *Balder*, *Philadelphia*, etc.

THEOSOPHICAL SOCIETY.

AMERICAN SECTION DIRECTORY.

General Secretary, ALEXANDER FULLERTON,

5 University Place, New York City, N. Y.

In order that Branches may be accurately represented in this Directory, Secretaries are asked to report promptly all changes.

Albany, N. Y. Albany T. S. George H. Mallory, Secretary, 51 State St.

Boston, Mass. Alpha T. S. Mrs. Katherine Weller, Secretary, 76 Lonsdale St., Dorchester.

Butte, Mont. Butte Lodge, T. S. Carl J. Smith, Secretary, 47 West Broadway.

Buffalo, N. Y. Fidelity Lodge, T. S. Mrs. Jennie L. Hooker, Secretary, 1596 Jefferson Street.

Brooklyn, N. Y. Mercury T. S. Mrs. Annie E. Parkhurst, Secretary, 173 Gates Avenue.

Creston, Ia. Creston T. S. Daniel W. Higbee, Secretary, 105 East Montgomery St.

Chicago, Ill. Chicago T. S. Miss Isabel M. Stevens, Secretary, Room 426 26 Van Buren St. Meets Wednesday evenings at 8 o'clock; Sundays at 3 P. M.

Chicago, Ill. Shila T. S. Miss Angelina Wann, Secretary, 6237 Kimbark Ave. Meets every Friday afternoon at 2 o'clock at 5427 Washington Ave.

Chicago, Ill. Englewood White Lodge. Herbert A. Harrell, Secretary, 5912 State Street. Meets every Friday evening at 6558 Stewart Ave.; public lectures at same place every Sunday at 3 P. M.

Chicago, Ill. Eastern Psychology Lodge. Mrs. Kate Van Allen, Secretary, 6237 Kimbark Avenue. Meets every Thursday evening at 6115 Woodlawn Ave.

Cleveland, Ohio. Cleveland T. S. Mrs. Helen B. Olmsted, Secretary, 649 Prospect St. Meets every Monday at 7:30 o'clock at 649 Prospect St.

Clinton, Iowa. Indra T. S. J. H. Moses, Secretary, 232 5th Ave.

Council Bluffs, Iowa. Council Bluffs T. S. Lewis A. Storch, Secretary, Room 58, U. S. National Bank Building, Omaha, Neb.

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Jackson, Michigan. Jackson T. S. John R. Rockwell, Secretary, Lock Drawer 552.

Jamestown, N. Y. Jamestown Philosophical Club. Dr. William E. Goucher, Secretary.

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Kalamazoo, Mich. Miss Agnes Bevier, Secretary, 422 Oak St.

Kansas City, Mo. Olcott Lodge. President, Mrs. Maria Howland; Secretary, Mrs. Minnie Linburg, 3026 E. 7th St., Kansas City, Mo.

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Lima, Ohio. Lima T. S. William W. Hawkins, Secretary, 490 W. Wayne St.

Los Angeles, Cal. Harmony Lodge, T. S. Charles D. Greenall, Secretary, 837 San Pedro St. Meets Sundays and Fridays at 8 P. M. Lotus Circle meets at 11 A. M. Sundays, followed by an Adult Class at 12 o'clock. Odd Fellows' Building, 220 1/2 Main Street.

Lynn, Mass. Lynn T. S. Nathan A. Bean, Secretary 176 Washington S.

Lily Dale, N. Y. Lily Dale T. S. Mrs. Estelle H. Baillet, Secretary.

Minneapolis, Minn. Ishwara T. S. Mrs. Harriet C. Dodge, Secretary, 1713 Stevens Avenue.

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Minneapolis, Minn. Yggdrasil Lodge, T. S. Chas. Borglund, Secretary, 2106 9th St., S.

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New Orleans, La. Louisiana T. S. Miss Sidonia A. Bayhi, Secretary, 918 Upperline St.

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Newton Highlands, Mass. Dharma T. S. Mrs. Minerva C. Stone, Secretary, 15 Duncklee St.

Oakland, Cal. Oakland T. S. A. S. Brackett, M. D., Secretary, 852 Broadway. Meets Friday evenings at 8 o'clock, Pythian Hall, Room 3, S. E. corner Franklin and 12th Streets.

Portland, Or. Willamette T. S. W. H. Galvani, Secretary, 74 Lewis Building.

Peoria, Ill. Miss Edna Earnest, Secretary, 131 Underhill St.

Pasadena, Cal. Unity Lodge, T. S. John H. Swerdfiger, Secretary, 48 E. Colorado St.

Philadelphia, Pa. Philadelphia T. S. Miss Anna M. Breadin, Secretary, 3041 Susquehanna Ave.

Rochester, N. Y. Blavatsky T. S. George Hebard, Secretary, 153 Carter St.

Saginaw, Mich. Saginaw T. S. Mrs. Amy A. Hubbard, Secretary, 1207 S. Warren Ave.

San Francisco, Cal. Golden Gate Lodge. Miss Clara Brockman, Secretary, Room 7, Odd Fellows' Building. Lotus Circle for children Sundays at 11 A. M. Public lectures on Sundays at 8 P. M. Study class on Thursdays at 2:30 P. M. Lodge meeting Wednesdays at 8 P. M., Odd Fellows' Building, Market and 7th Sts.

St. Louis, Mo. St. Louis Lodge, T. S. Miss Agnes Leech, Secretary, 4234 Prairie Ave.

St. Paul, Minn. St. Paul T. S. Mrs. Marie F. Miller, Secretary, 778 Wabasha St.

Santa Cruz, Cal. San Lorenzo T. S. Mrs. Rachel Blackmore, Secretary, Garfield Park. Meets Wednesday at 2:30 P. M., at 112 Water St., for study.

Seattle, Wash. Ananda Lodge, T. S. Mrs. L. P. Bush, Secretary, 1500 32nd Ave. Meets Sundays and Wednesdays at 7:30 P. M. at 1118 Third Ave. Lotus Circle on Saturday at 2:30 P. M.

Spokane, Wash. Olympus Lodge T. S. Francis R. Drake, Secretary, E. 1201 Newark Avenue, Liberty Park.

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Sacramento, Cal. Wilbur F. Smith, Secretary, 1613 G Street.

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